

NO. 179.

THE  
WAY TO BE SAVED.



And he called for a light, and fell down before Paul and Silas, and said, *What must I do to be saved?*—Acts, 16: 29, 30.

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## SUFFERINGS OF MARTYRS.

JOHN PHILPOT, a firm and steady believer, having undergone repeated examinations before some of Queen Mary's bishops respecting his religious opinions, boldly asserted them in opposition to the prevailing errors of that time, for which he was pronounced a heretic and committed to close confinement in Newgate prison. He went to the jail with cheerfulness, saying to those about him, "Ah, good people, blessed be God for this day." During his imprisonment, he wrote numerous consolatory and instructive epistles to his friends, encouraging them steadfastly to keep the faith which was once delivered to the saints. To one he says, "The world wonders how we can be happy in such extreme misery, but our God is omnipotent, who turneth misery into felicity. Believe me, there is no such joy in the world as the people of Christ have under the cross. I speak by experience, therefore believe me, and fear nothing that the world can do unto you. What greater glory can there be, than in that conformity to Christ which afflictions do work in us? God open our eyes to see more and more his glory, in the cross of Jesus Christ, and make us worthy partakers of the same! All the tribulations of the world are not worthy of the eternal weight of glory which is prepared for them that do with patience abide the cross; wherefore let us be strong with the strength of him that is able to make us strong. Christ, whom we profess to have put upon us, is the strength of God; and how can we be weak where Christ is? Embrace that which is perfect, and joyfully look for the coming and cross of our Lord Jesus Christ. God the Father of our Lord Jesus Christ increase in your hearts the faith of the gospel, which is your eternal inheritance, and the Holy Ghost comfort your spirit with all spiritual consolation to the day of the Lord! Amen."

Philpot having been condemned to suffer death, after several months confinement, was called upon by the deputy sheriff one evening while at supper, and requested to make ready, for the next day he should be burned at the stake. He answered, "I am ready; God grant me strength and a joyful resurrection." In the morning the Sheriffs conducted him to the place of execution. On coming to the stake he kissed it, and said, "Shall I disdain to suffer at this stake,  
No. 179.]

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WAY TO BE SAVED.



He called for a light, and fell down before Paul and Silas, and said, WHAT MUST I DO TO BE SAVED? Acts, xvi. 29, 30.

**T**O be saved, is to be delivered from a course of eternal sinning, and eternal suffering. It is to be changed into the perfect image of God, and raised to a state of eternal holiness and bliss in heaven.

To be saved, then, is a great thing, and to know the way to be saved is of great importance. The soul is immortal. It must exist somewhere, for ever. Were there only a possibility that it might exist for ever in hell, it would be important to know the way to be saved, and to take that way. No person can feel that he is to exist for ever, and yet view it as unimportant whether he is to exist in heaven, or in hell. The contrast is too great, the interest involved too momentous, and the duration too long.



to be viewed without deep emotion, by any man who feels exposed to the one, or desires to obtain the other. Sin is that abominable thing which God hates. It thrust the angels out of heaven, and bound them in chains under darkness to the judgment of the great day. It shut the gates of paradise against the parents of our race, and opened upon a world darkness and woe. What must it be to spend eternity in sinning; and enduring all its consequences, without mitigation, and without end.

Pain is hard to be borne, for a single year; and if intense, for a single day. The stoutest heart will droop under it, and wither like the flower cut down by the mower. What must it be to bear eternal pain, raised to the highest pitch of endurance, admitting of no alleviation, and no possibility, or even hope of an end! You cannot conceive of the anguish of intense suffering here, unless you feel it. You stand and see the writhings of a sufferer, or you hear his dismal groans, and imagine that you understand his anguish. But how amazing the difference, when that anguish comes on you. It has a reality, and it has an intensity, which you before never thought of, and against which you cannot stand.

There is something dreadful in dying, even the death of the body, only for a single hour. That deep hollow groan which echoes from a deathbed, tells of pangs unutterable. What is it, then, to die the death of the soul; in anguish which mortal eye never witnessed, and in horrors which mortal heart never conceived. Oh, that is destruction from the presence of the Lord, and the glory of his power. Add to this, *eternity*, and the cup of wretchedness overflows.

To this eternity of unmingled wretchedness every impenitent sinner is now exposed. Nothing but the brittle thread of life, which may be sundered at any moment, keeps him from the world of woe.

“This,” says one, “is true. I have long, in some degree, felt it, and I have had no rest. I am a great sinner. I have sinned against great light, and great love. I have sinned a long time. My heart is very hard, and I sometimes think, that for me there is no hope. I fear I have sinned away my day of grace. I deserve to perish; and unless God have mercy, I must perish. I know that Jesus Christ died, the just for the unjust; that he was wound-



ed for our transgressions, and bruised for our iniquities ; and that he bore our sins in his own body on the tree ; and that the Lord hath laid on him the iniquity of us all. I know this, because God has declared it, and I believe what he says. I know also, because he has declared it, that the wicked will go away into eternal punishment. I feel that I am wicked, exceedingly wicked, and should I for ever perish, I know that it would be just. But I cannot dwell with devouring fire, I cannot inhabit everlasting burnings ! I wish exceedingly to escape, and I know that, if I do, it must be quickly. What must I do ? When the jailer asked Paul this question, he said, Believe on the Lord Jesus Christ. And Jesus Christ himself said, He that believeth on the Son hath everlasting life. But what is it to believe ? Can you tell me ?”

I can. It is to place such confidence in Christ, as to feel that what he has said is true ; and to *treat it as true*. It is that confidence in him which will lead you to *act* as if what he has said is true. This confidence you ought to repose in him. He is altogether worthy of it. And you ought to do it, without any delay. So long as you feel and act as if what he said is not true, you treat him as if he were a liar ; and thus greatly aggravate your guilt.

“ I know this,” you say. “ I hope I do feel that what he says is true ; that not one jot or tittle of it will fail. I wish to treat it as true. And what shall I do ? I wish you to tell me ; and to tell me all, that I must do to inherit eternal life.”

By the grace of God, I will. And may the Holy Spirit enable you to understand, and to *do* it, that your soul may live.

It is plain, that, would you be saved, you must do all that is *essential* to salvation, except what you have already done. I ask you, therefore, **WHAT HAVE YOU DONE ?** Have you broken off the practice of all known outward transgressions ? Is there no such sin, in which you continue to live ? If there is, and you *continue* in it, you will certainly perish. God has opened no way in which any man who continues, knowingly, to indulge in outward transgressions, can ever be saved. You must break off all those, or you must perish.

Do you say, “ I have broken off the practice of all known outward sins ?”



Have you broken off also the practice of *secret* sins? Is there no transgression known to you, and to God, in which you continue habitually to indulge? Are there no feelings, that you habitually cherish, which you know to be offensive to God? If there are, and you continue in this course, you must perish. Do what you will, so long as you continue to regard iniquity, even in your heart, God will not hear you. You will not advance toward heaven, but constantly toward hell; and will ripen to be an outcast from the presence of the Lord, and the glory of his power.

Do you say, "So far as I understand my own heart, I have broken off the indulgence of whatever I know to be sin, both secret and open. It appears to me that I loathe it, and wish to be perfectly free from it?"

Have you also begun the practice of all known duties? Is there no duty which you feel that you ought to perform, which you continue knowingly and habitually to neglect? If there is, and you continue in such neglect, you will be lost. The neglect of known duty is sin. And should you keep the whole law, except in one thing, and yet continue knowingly, habitually, and perseveringly, to neglect that, you would perish.

Are you in the stated, habitual practice of secret prayer? Do you daily withdraw from the world, and ask God, in spirit and in truth, for Christ's sake, to teach you what you must do to be saved? If not, how can you expect ever to know? You come to me, who am only an instrument in his hand, and ask me what you must do; but if you do not go to God and ask him, you break his command; you dishonour him; and, continuing this course, have no reason to expect his blessing.

Do you say, "I am in the habit of daily secret prayer? I do go to God, and ask him, for the sake of Jesus Christ, to teach me what I must do?"

Do you also daily listen to his voice, that you may obtain his answer? Do you go to the Bible daily, feeling that it is the voice of God, speaking to you; and for the purpose of learning his will, that you may do it? And when you know what he declares, do you heartily believe it; and because he declares it? And when you know what he commands, do you engage, without delay, in per-



forming it; for the purpose of glorifying God, and doing good? Is there no command of God, which you feel to be binding on you, or which you *would* feel to be binding on you, if you daily read the Bible, and heartily believed it, which you are not *attempting* to obey? If there is, and you continue this course, not even *attempting* to do the known will of God, or to have respect to all his commandments, you will certainly perish. Faith you may have, but it is not that which overcomes the world. Hope you may have, but it is not that which purifies you as God is pure. And it will not, in the day of trial, be an anchor, sure, or steadfast; but it will be as a dream, when one awaketh.

Do you say, "I see my error, and stand condemned; there are commands of God, which I know to be binding on me, that I have not yet attempted to obey?"

No wonder, then, that you are in darkness, and the shadow of death. He that knoweth his master's will, and doeth it not, continuing his neglect, will be beaten with many stripes. The neglect of known duty is sin, as really as the commission of known crime. And if it be allowed, habitual, and continued, will as certainly destroy the soul.

"I see my difficulty," you say, "though I daily pray, or attempt it, and daily read the Bible; though I think I believe what I find there, and expect to see its fulfilment. I must acknowledge, and I know that the fault is all in me, there are some duties which I have not attempted to perform."

Is there not another fault? In those that you have attempted, have you not regarded yourself, in doing them, more than God?

"I fear I have."

And is there not also another? Have you not trusted for what you need in order to perform duty, and to be accepted in it, rather to yourself, than to Jesus Christ?

Do you say, "It may be so;" and ask, "Is there in my case no hope?"

I answer, This will depend upon what you are willing to do.

WHAT THEN ARE YOU WILLING TO DO? Are you willing to surrender yourself, and all that you have, to Jesus Christ, trusting in him for whatever you need: and com-



mitting yourself and all that you have to his guidance and disposal? For the sake of glorifying God, promoting your own salvation, and the salvation of your fellow-men, are you willing to make the service of the Lord Jesus Christ the great business of life; and that to which all other things, which come into competition, shall give way? Are you willing henceforward to be governed, in your feelings and actions, by the will of God; daily to go to him, by humble and believing supplication, in the precious name of Christ, and ask him to teach you; and daily, with a childlike, docile spirit, search the Scriptures, that you may ascertain his *whole will*? And when you do know his will, are you willing henceforward to *do it*? For the sake of glorifying God, and doing good, are you willing, whatever it may cost you, and whatever may be the consequences, when you know his will, to do it? Are you willing to *attempt it*? Do you say, can you say, in the presence of Jehovah, "So far as I know the feelings of my heart, I am willing?"

WHEN, I ask, ARE YOU WILLING TO BEGIN? Fix your mind on this point. When are you willing to begin to make it your grand object to do the whole known will of God? Are you willing to begin *now*? If you are not willing to begin now, you are not willing to begin at all? If you think that you are, you are deceived by looking at things at a distance; just as a dishonest man is deceived, who thinks that he is willing to be honest at some future time, but is not willing to be honest now: and just as an intemperate man is deceived, who thinks that he is willing to be temperate at some future time, but is not willing to be temperate now. You are not willing ever to begin to do the whole will of God, if you are not willing to begin now.

Are you then willing to begin now? Can you say, in spirit and in truth, "So far as I know my own heart, I am willing to begin now?"

HOW LONG ARE YOU WILLING TO CONTINUE? Can you say, "By the help of God, trusting in his grace in Jesus Christ to enable me, I am willing to continue even to the end?"

If so, there is, in your case, *hope*. You may be saved. I will tell you how. *By manifesting this willingness in actions.*



Give, without delay, yourself and all that you have to Jesus Christ, resolving, in his strength, that, by the assistance of the Holy Spirit, you will live not unto yourself, but unto him that died for you, and rose again. Break off, without delay, whatever you know to be sin, because it is offensive to God, and ruinous to you. Engage in whatever you know to be duty, for the sake of glorifying God, and doing good. For the sake of becoming like him, let it be henceforward your grand object to learn his whole will, and to do it; *trusting wholly in Jesus Christ* for whatever you need, both to do this, and to be accepted in it. Continue this course to the end of life, and you shall be saved with an everlasting salvation. God will be your portion, and you shall not want any good thing. He will guide you by his counsel, and afterward receive you to glory. You shall see him as he is, and be like him, to everlasting ages. I will tell you why.

This breaking off of all known sin, because it is offensive to God, and ruinous to you, is *repentance*. This engaging heartily in what you know to be duty, for the sake of glorifying God, and doing good, is *obedience*. And surrendering yourself, and all that you have, to Jesus Christ, trusting alone in him for whatever you need, is *faith*; that faith, which has subdued kingdoms, wrought righteousness, and obtained promises; stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness been made strong, waxed valiant in fight, and will, wherever it is exercised, overcome the world, the flesh, and the devil, and come off conqueror, and more than conqueror, through him that loved us, and gave himself for us.

*Trust then in Jesus Christ alone, for whatever you need, and go forward, without delay, and without ceasing, in the path of known duty, for the sake of glorifying God, and doing good.* And God himself declares, that you shall not want any good thing.

“But may I,” you say, “may I, who am so polluted, and so guilty, trust in Christ; and for his sake receive freely whatever I need?”

I answer, YOU MAY. And it is your indispensable duty now to do it. And then, though your sins be as scarlet, they shall be white as snow, though they be red like crim



son, they shall be as wool. Behold the Lamb of God, that taketh away the sin of the world. The blood of Jesus Christ cleanseth from all sin. And he that cometh to Christ, however guilty, will in no wise be cast out. This is his own declaration, and you are bound by every thing dear in heaven, and every thing dreadful in hell, now to treat it as true. Cast then all upon the Lord Jesus Christ; and make it henceforward your grand object to learn the whole will of God, and to do it; for the purpose of glorifying him, and doing good. Let nothing hinder you from beginning to-day, and continuing through every future day of your life. And when absent from the body, you shall, through boundless grace, be present with the Lord; and shall mingle with ten thousand thousand in that everlasting anthem. Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father, to him be glory, and dominion, for ever and ever.

In view of the foregoing directions, which will lead to heaven all who follow them, I remark,

1. That we see one reason why no more persons, under the light of the Gospel, feel their need of Jesus Christ. They do not make the business of serving him their grand concern. They do not daily go to God, and ask him to teach them; nor do they daily listen to his voice speaking to them in his word, that they may learn his will for the purpose of doing it. If they did, and would attempt, in spirit and in truth, to break off every known sin, and engage in every known duty, for the purpose of glorifying God, and doing good, they would feel their need of Jesus Christ. In view of that law which justly requires them to be, at all times, holy as God is holy, and perfect as God is perfect, would they make it their highest object to obey it, they would feel their need of Christ; that in his atoning blood, his perfect righteousness, and his effectual intercession, must be all their hope.

2. We see a reason why so many who, under the light of the Gospel, are convinced of sin, are not savingly converted; but after being awakened, return again to stupidity, and die in impenitence. It is because they continue to indulge in what they know to be sin, and to neglect what they know to be duty. They do not even make it



their chief object, in every thing to do the known will of God. They do not even *attempt* it, for the purpose of glorifying him, and doing good. But knowing his will, they neglect it; and they continue to neglect it. This hardens the heart, blinds the mind, grieves away the Holy Spirit, prevents their conversion, and fixes them in everlasting impenitence and unbelief. Hence we see,

3. That when a person knows the will of God, not even the want of good motives is the least excuse for his continuing, a single day, in any thing to neglect it. Because his motives in neglecting, and thus disobeying the known will of God, are always bad. And as long as he continues to disobey, his motives will continue to be bad. And continuing to disobey a little longer, till death comes, he will cut off the possibility of a change in his motives, and thus render their badness eternal.

Suppose he who had continued idle till the eleventh hour, and was thus in an almost hopeless condition, when the Lord said, Go thou into the vineyard, had said, "If I knew that my motives would be right in doing it, I would;" and had remained idle, in opposition to the known direction of the Lord, until the day of working was past; would he not most justly have failed of receiving the reward, and been punished as a wicked and slothful servant?

Suppose he to whom his Lord said, Thou *oughtest* to have put my money into the bank, and then at my coming I might have received mine own with interest, had said, "I could not do it; or if I had done it, my motives would have been wrong;" and offered this as an excuse for his neglect; would it at all have lessened the emphasis of that deserved and tremendous sentence, Take from him the pound;—and cast ye the unprofitable servant into outer darkness: there shall be weeping, and gnashing of teeth? Why is he overwhelmed with this tremendous perdition? Because, when he knew his Lord's command, Occupy till I come, he did not do it. He sought for excuses, and disobeyed a known command. He did not do what he ought to have done, for the purpose of honouring his Lord, and setting a good example before his fellow servants. He did not even attempt it. And the guilt of this, instead of taking it entirely to himself, he attempted to cast on his Lord. But no part of it belonged there. It



all belonged to himself; and he will have to bear it, and its consequences, for ever. When God commands any individual, that individual ought, without delay, to make it his grand object in all things habitually and perseveringly to obey, for the purpose of honouring him, and doing good. No one has, or can have, the least excuse for continuing knowingly, habitually, and perseveringly to disobey God. And if he does, he will cut off himself from all hope, and sink down under the accumulated guilt of an eternal self-destroyer. For;

4. A way is opened, at a great expense, even of the precious blood of the Son of God. Salvation is procured, and freely offered, to all, without money and without price. All things are ready. Even the chief of sinners is invited, nay, commanded and urged to come and partake. The Spirit, and the bride, say, Come; he that hears says, Come; and whosoever will, may come, and partake of eternal life freely. But,

5. In order for this, men have something to do. They must have so much confidence in Christ as to feel that what he says is true, and as to lead them to treat it as true. They must break off what they know to be sin, though dear to them as a right hand, or precious as a right eye. They must engage, whatever it may cost them, and whatever may be the consequences, in doing whatever they know to be duty, for the purpose of honouring God, and doing good. And they must trust, for whatever they need to do this, and to be accepted in it, not in themselves, nor in any creature, but in the Lord Jesus Christ. Let any person on earth undertake, without delay, habitually and perseveringly to do this, and he will find that he has enough to do, and enough to last him as long as he lives. It is a most reasonable service that each one should do this. And if any one, when pressed with the known commands of God, says that he has nothing to do, depend upon it, he wishes to do nothing. And, continuing to the end of life to do nothing for God, whatever may be the reason, when he knows what God commands, he will sink down to hell, with the whole guilt of endless destruction upon his own head.

And this destruction will be rendered unspeakably more dreadful, by his having, all his life, refused to walk in a



way which, at an infinite expense, God had opened ; which was plainly pointed out to him, and in which he was entreated, and commanded to go ; and which, had he taken, and continued therein, would have led him to glory. As he looks upward, and sees what he might have been ; looks downward, and sees what he must be ; as he casts a last lingering look upon the brightness of celestial glory, and the songs of the redeemed die away on his ear, as he sinks downward deeper, and deeper, into blackness of darkness, his cup of wretchedness will be full, and will overflow for ever.

Spirit of all grace, cause the Reader to feel the guilt and danger of continuing in any sin ; and, without delay, to turn unto God, through Jesus Christ, to whom be glory for ever and ever. Amen.



### HYMN.

Far from the utmost verge of day  
 Those gloomy regions lie,  
 Where flames amid the darkness play—  
 The worm shall never die.

The breath of God—his angry breath,  
 Supplies and fans the fire ;  
 There sinners taste the second death,  
 And would, but can't, expire.

Conscience, the never-dying worm,  
 With torture gnaws the heart ;  
 And wo and wrath, in every form,  
 Is now the sinner's part.

Sad world, indeed ; ah, who can bear  
 For ever there to dwell—  
 For ever sinking in despair,  
 In all the pains of Hell !



## HYMN.

Sinners, the voice of God regard,  
'Tis Mercy speaks to-day,  
He calls you, by his sovereign word,  
From sin's destructive way.

Like the rough sea that cannot rest,  
You live devoid of peace;  
A thousand stings within your breast,  
Deprive your souls of ease.

Your way is dark, and leads to hell;  
Why will you persevere?  
Can you in endless torments dwell,  
Shut up in black despair?

Why will you in the crooked ways  
Of sin and folly go?  
In pain you travail all your days,  
To reap immortal wo!

But he that turns to God shall live,  
Through his abounding grace:  
His mercy will the guilt forgive  
Of those that seek his face.

Bow to the sceptre of his word,  
Renouncing every sin:  
Submit to him, your sovereign Lord,  
And learn his will divine.

His love exceeds your highest thoughts;  
He pardons like a God;  
He will forgive your numerous faults,  
'Through a Redeemer's blood.

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seeing my Redeemer did not refuse to suffer the most vile death upon the cross for me?" He repeated several psalms, prayed, and when he had given money to the officers who had served him, they bound him to the stake, where, like a lamb; he yielded his soul into the hands of his faithful Creator.

About the commencement of the year 1556, seven persons suffered martyrdom together at Smithfield, submitting to the tortures of death by fire, in preference to abandoning their faith in Christ, the rock of their salvation, which was more precious to them than all the enjoyments of this life. THOMAS WHITTLE, one of the number, exhorted his friends to perseverance, by his letters written during his confinement, from which the following are extracts: viz. "I cannot but praise God most earnestly when I hear of your constancy in the faith and joy in the cross of Christ, which you now bear and suffer, together with many other good members of Christ, which is a token that by Christ you are counted worthy of the kingdom of God. This cross that we now bear hath been common to all the faithful, from Abel hitherto, and shall be to the end; because the devil, having great wrath against God and his Christ, cannot abide that God should, for his manifold mercies, be lauded and magnified, and Christ be taken and believed upon for our only sufficient Redeemer, Savior, and Advocate: and therefore, because we will not deny Christ, nor dissemble with our faith, but openly profess the same before the world, he seeketh by all means to stir up his wicked members to persecute and kill the bodies of true Christians. Wherefore be of good comfort through Jesus Christ, for He that is in us is stronger than he that is in the world. Oh the incomparable good things and heavenly treasures, laid up for us in heaven by Jesus Christ, for the obtaining whereof we ought to think but lightly of all temporal grief and transitory afflictions!—Oh the bottomless mercy of God toward us miserable sinners!—may he vouchsafe to plant in my heart true repentance and faith, to the obtaining of the remission of all my sins, in the mercies of God and merits of Christ his Son. The same faith for which Abraham was accounted just and Mary blessed, whereby also just men live, the Lord God our loving Father increase and establish in you and me, to the obtaining of eternal life in our alone and sweet Savior Jesus Christ. Amen."



*The Wonderful Love of Christ*

COME, let me love ! or is my mind  
Harden'd to stone, or froze to ice ?  
I see the blessed Fair One bend,  
And stoop t' embrace me from the skies.

Oh ! 'tis a thought would melt a rock,  
And make a heart of iron move,  
That those sweet lips—that heavenly look—  
Should seek and wish a mortal love !

I was a traitor, doom'd to fire ;  
Bound to sustain eternal pains ;  
He flew on wings of strong desire,  
Assumed my guilt, and took my chains !

Infinite grace ! almighty charms !  
Stand in amaze, ye rolling skies !  
Jesus, the God, extends his arms—  
Hangs on a cross of love, and dies !

Did pity ever stoop so low,  
Dress'd in divinity and blood ?  
Was ever rebel courted so,  
In groans of an expiring God ?

Again he lives ! and spreads his hands,  
Hands that were nail'd to torturing smart ;  
“ By these dear wounds ! ” says he ; and stands,  
And prays to clasp me to his heart.

Sure I must love ; or are my ears  
Still deaf, nor will my passions move ?  
Lord ! melt this flinty heart to tears ;  
This heart shall yield to death or love.

DR. WATTS' LYRICS.